

ent room was to sit, it was afterwards held in Mr. Kimball's Church. Clergymen and Superintendents of the country, bringing together all the persons in the country, in the interest of the various experiments, in the important work of Sabbath school instruction. Rev. Mr. Bullard, S. S. agent, Rev. Mr. Porter of Boston, were also present, and took part in the deliberations.

The subjects for discussion had been fixed upon at a previous meeting of committee, and each one assigned to an individual, who was to write a dissertation on it. After the dissertation was over, the subject was open for discussion. The first resolution was one of general concern, as follows:

Resolved. That in this session of this convention, the cause of Sabbath schools is of fundamental and vital importance to the highest interests of both the church and of the liberties of the country, and is therefore deserving of the best efforts of both patriots and Christians to sustain and improve it.

As we were not present in session, we give the following sketch of the discussion on this resolution from the *Advertiser*.

Mr. REED of Marlboro made some general remarks on the influence Sabbath schools would exert by occupying the minds of children with sound religious instruction, and preparing them to become valuable members of society.

Mr. W. L. Williams of Newportport spoke of the influence resulting from the action of Sabbath Schools upon the church and in all the religious referred to the fact that very large proportion of those who are added to the church come from the Sabbath school.

Mr. W. C. REED of Seneca claimed to the fact that our country gave a origin to the main principle of the *holy* that Christianity was principally the basis of civil law—and hence argued that it was immensely important children should be instructed in these principles.

Rev. Mr. WORCESTER of Seneca argued that the school must be connected with the welfare of Sabbath schools and the church.

Rev. Mr. WORCESTER gave a report on the subject of the monthly concert of prayer; and Mr. Crosby of Amesbury on monthly collections for benevolent objects, in which he severely censured the religious practice which he believed of appropriating these collections to the support of the church.

Mr. Parsons of Seneca, read a dissertation on several musical compositions connected with the welfare of Sabbath schools and the church.

Mr. W. C. REED of Seneca said that whenever he had a class of children would give direct to the destinies of nations, and spoke of the manner in which Jesus had acted in the same principles, and these gained much ground over many years.

Mr. C. Kimball of Ipswich read an excellent report on the best methods to collect and continue the pupils in the school, and to produce the salvation of the scholars.

All the above resolutions were fully discussed, of which we have taken notes which we shall use here as we have occasion.

A committee was appointed to call another convention when thought expedient; and after some general remarks by Mr. Bullard, the convention closed by singing and prayer.

to disconnect the library from the school, and have the distribution of the books take place during the week.

A long and animated discussion took place, which only involved the subject more and more in difficulties. The subject was then referred to the following committee, Mr. Reed, Rev. Mr. Porter, Rev. Mr. Crowell, Mr. Banister, and Mr. Choate. The next resolution relative to the transfer of scholars from one Sabbath school to another when children go from place to place, particularly when they come from the country into the city, was introduced by Mr. Choate, the pastor, superintendent or teacher, should give him a letter to some school. It was remarked, that the children of pious parents often go into the city to learn trades, &c., and because they have no place to sleep, are led astray.

On WEDNESDAY EVENING, the reports of the different Sabbath schools were publicly read; after which a resolution respecting the duties of parents was introduced and freely discussed.

On THURSDAY MORNING, the resolution respecting the duties of the church to the Sabbath school came up; on which a report was read by Rev. Mr. Peabody of Lynn.

Mr. Banister gave a report on the increased duties and obligations resting on parents and guardians in consequence of the introduction of Sabbath schools.

Rev. Mr. Worcester gave a report on the subject of the monthly concert of prayer; and Mr. Crosby of Amesbury on monthly collections for benevolent objects, in which he severely censured the religious practice which he believed of appropriating these collections to the support of the church.

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Monthly Concert.

Next Monday is the day of prayer for the conversion of the world. Christians remember that as often as you draw a breath, an immortal soul goes down to eternal death, from human hands. Jehovah says, I WILL BE REQUESTED OF. Please remember, whatsoever you would that others & I can say away from the monthly concert?

The second resolution was in these words:—
Resolved. That superintendents and teachers in Sabbath schools have a charge committed to them requiring and deserving their most assiduous prayerful, and zealous exertions to secure them for the salvation of souls in the present world, and for glory and immortality beyond the grave.

On this resolution, Deacon ARCHER of Seneca, read a valuable dissertation. He first presented the obstacles in the way of teaching, and the way by which they are to be overcome. Hosted the condition of a teacher whose heart is not in his business; how he is compelled by his Christian vocation to go over with his round of service. The only way for a teacher to overcome his obstacles, and be successful, is to USE ALL HIS TALENTS, in the discharge of his duties? He said, they must give more attention to the teachers meetings. These, he said, should be stated, and organized for consideration. Each teacher should feel, on his honor, the interest of the school in a great measure, as to the mode of conducting these, which could be said, as much depends on the peculiar circumstances of each.

Another measure of increasing the usefulness of S. School teachers is that the pastor and church magnify the importance of the study of the bible, and co-operate in giving efficacy to their instructions.

Mr. A. here stated, that in the Tabernacle church in Seneca, they had, resolved to take up the Assembly's Catechism, one Sabbath in each month.

He now remarked on visitations. He queried respecting visiting the scholars for absence, or class visitations. The visits, he thought, should without regard to absence from school. They rather he would be more anxious with children as visitors.

The master of the teacher was next brought forward. He knew one teacher, who was well acquainted with the lessons, and deeply interested in his business, and regularly visited his scholars, yet for want of kind and affectionate address had visited away his class.

To sum up all, we want every teacher to be so much in his business, and so interesting and successful in giving instruction, that it shall STEROTYPE HIMSELF on his class, and send out NUMEROUS EDITIONS, which shall be read and known by the whole community, and by the world.

The third resolution had respect to libraries—the books themselves, the manner of using them, and of distributing them.

A report was read by Mr. D. CHAOTE of Essex. He remarked first on the books themselves.—"There is in most of them, a want of adaptation to the capacities of children, though not so much as formerly, yet still a great deficiency. Too many of the books, Mr. C. states, are biographies; and the other books, which are chiefly written by the living authors of their subjects, are much more than they are good. Biographies are good in their place, but they should not form the principal reading. Another objection Mr. C. states to the books, is that many of them are not religious, that is not fit to read on the Sabbath. This was not stated as a reason why such books should not be introduced into juvenile libraries, but into libraries opened on the Sabbath, the books from which, it is taken for granted, are to be read on the Sabbath.

The second topic of remark, was the manner of using the books. Mr. C. stated that the books are too freely furnished, and too many of them. They come at so cheap a rate to the children, that we have reason to fear, they are little valued. He then stated the difficulties in the use of the books which is involved.

The fault is not chiefly in the books, but in the teachers, but it arises from blending the books with instruction.

Mr. C. here related the various difficulties connected with the library system; and concluded with suggestions whether it would not be better

to discontinue the library from the school, and have the distribution of the books take place during the week.

A long and animated discussion took place, which only involved the subject more and more in difficulties. The subject was then referred to the following committee, Mr. Reed, Rev. Mr. Porter, Rev. Mr. Crowell, Mr. Banister, and Mr. Choate.

The next resolution relative to the transfer of scholars from one Sabbath school to another when children go from place to place, particularly when they come from the country into the city, was introduced by Mr. Choate, the pastor, superintendent or teacher, should give him a letter to some school. It was remarked, that the children of pious parents often go into the city to learn trades, &c., and because they have no place to sleep, are led astray.

In vain, however, may I look forward to do something essential, if the projected scheme is not carried into effect. I leave this to you. It however you may be able to effect it, be persuaded that neither we nor any other shall be thrown away. We will put all wheels in motion, and if the Lord be with us, the work will be done.

Where shall I be, when you read this? I go

in the strength of my God, with a great number of books and medicines.

I feel confident, and when you read this, I

have the many acts of disinterested benevolence

which you have shown to me. May the Almighty bless you for it!

I remain, dear sir, your most obedient servant,

CHARLES GUTZLAF.

Religions in S. Carolina and Georgia.

The Synod of South Carolina and Georgia their late meeting of the state of religion, say that their late exertions to promote the cause of the Presbyteries, and to restrain the influence of the Baptists, that lukewarmness prevails, and that the spirit of the world has gained a powerful influence among the people.

According to the latest news, made out of

South Carolina, it is questionable whether we have gained by conversion more than we have lost by death and removals.

It is with us, that churches advantageously located, and having extensive bounds—with men of God carefully set apart to the work of preaching that gospel, which is the wisdom and power of God unto salvation, will not more favorably receive converts during our time.

Why is it that our ministry wields no more of the influence which an intelligent, active, and useful ministry will exert?

Practiced nations have no law. In America we have no law, and we are exposed to others' powers.

The brethren have gone forth to this species of labor with the hope that their exertions would be as successful as they have been on vicarious missions—but these means, like the channels of Israel, though they have derived their form and name have, for the most part, borne their power.

Set apart, as they are, to the work of saving men, through the gospel can we do more? The church is the only instrument of salvation.

Mr. S. C. GUTZLAF, of New York, has introduced a resolution recommending the Sabbath School Treasury, to general circulation.

Mr. Charles Kimball of Ipswich read an excellent report on the best methods to collect and continue the pupils in the school, and to produce the salvation of the scholars.

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POETRY.

Sabbath Morning.

How bushy and calm this holy hour!
Its thoughts embalm thy spirit's power;
Hope's rainbow crown, along these skies,
Hath ushered down in gorgeous dyes.

Enough, I gaze while to see,
And this blaze, eternity—
Uncertain now which world returns
Upon my beth lit golden sphere.

Sweet type of rest, come yet once more,
To me, who lie here in a bleak shore;
Thy light falls on me like a ray,
Like visors bright from gloom's goal.

Thy incense towers from mount and sea,
To bathe the bowers of victory;
And curling round 't great white throne,
In clouds is found, a fragrant zone.

Blest Sabbath day! when Icy death
Makes my prey, and steals my breath,
Then will I find that Eden shore,
Where prisoned minds shall sigh no more.

A Sabbath there, never to close,
Shall haul my cares, and soothe my woes,
Forever more—
Forever more.

Western Methodists.

Trust in God.

[Translated from the German.]

Eyes of men! why weep ye
Untrusting souls?

Hearts of men! why keep ye
Undefined fears?

Friends in Jesus! grieve not;
Doubt not, fear not;
Down with grief! believe not
Doubt but good will be.

Love thy neighbor,
To the Lord be high;
Think not he rejoices
When his children sigh.

No! these hearts of ours,
He delights to bless;
From the depths of sorrows
Plenteous blessings.

We (sai) the blinders;
Know not how to trust;
Purist loving-kindness
From ourselves we trust.

Never—

He should not end;

All will soon be mended;
It is thee we mend.

Well is thee forever,
Though thou turn to dust,
If in God, the giv'er of trust.

Him no earthly rest
Can at heart annoy,
Who to heaven's quiet
Looketh nipp in joy.

Oh, this sleep that closes
All our scenes quite!

If life is all, its woes, is

Only for a night.

And since it's death,
And the day is near;
Our redemption hatchet,
We look to 't here.

For that glorious morn,
Wait, then, O wait,

Sigh of the soul,
That shall reach the goal.

When the strife is strives,
When the race is run,

Song shall be in heaven,

"Child of God, well done."

From the Boston Recorder of Dec. 5.

Protracted Meetings in Berkshire County.—A number of meetings were held in the month of December, 1833, at Pittsfield, and at other points, relating to the last reported great revivals in Berkshire County. He states that those meetings were all conducted by Rev. Horatio Field, and that the meetings were all successful. N. Y.; that Mr. Field refused to have anything to do with protracted meetings, unless he could manage them, and that where they were held, the pastors surrendered the control to him.

The meetings were all at Pittsfield; at the Baptist church in Pittsfield, from Dec. 15, to 24 days; among the Baptists in the Union church at South Lee, from August 25, '14 in an arbor, to the date, 14 days; in the west part of Stockbridge, from Sept. 15, to 20 days; protracted meetings at West Stockbridge Centre, from Oct. 18, eight days; at the congregational church in North Adams, in November, about 10, 12, or 13 days; in the Baptist church in Lenox, from Dec. 1, to 18 days; in the congregational church in Williamstown, on Feb. 6, 13 days. Accounts of some of these meetings were soon after published in the N. Y. Evangelist, and republished in the Religious Intelligencer.

Within the limits of time mentioned in Mr. Field's article of last week, there were added:

To the Baptist church in Pittsfield, 50. Number of converts at the protracted meeting, as published in the Evangelist.

To the Baptist church at South Lee, including the branch at Tyringham, 4. Number of converts, proclaimed at the close of the protracted meeting, 150.

No Free church in Stockbridge, 46. Converts published in the Evangelist, between 400 and 500.

To the Congregational church, West Stockbridge Centre, 66. Converts proclaimed at the close of the meeting, 200.

To the Congregational church, North Adams, 50. No public proclamation.

To the Baptist church in Lansborough, 18; Congregational church, 11; total, 29; Converts, proclaiming at the meeting, 170.

To the Congregational church in Williamstown, 36. No public proclamation.

To the church in Cummington, 30, were added, previous to a few days, the Methodists, so that it is now known that of those who professed, as above mentioned, the religious life of a considerable number, commenced before any of the "several meetings."

For these meetings we have no records to draw their own inferences. If any of the statements are inaccurate, we will thank any one to send us correct information, with his own name, as a proof for its correctness.

In conclusion, with your request, I send the following statement, holding myself responsible for their correctness, as far as this town is concerned.

In the two articles alluded to, is professedly given a statement of facts respecting several protracted meetings, which were held at different points in the county of Berkshire, in relation to the meeting held in West Stockbridge, beginning on the 13th of Oct. 1833, and continuing eight days, will show the accuracy of several statements therein made; at least, so far as this town is concerned.

This was the third of the three protracted meetings, namely, the first as held within 10 miles of my house. He states "within the limits of the town, where the last of the three meetings first mentioned were held, a protracted meeting was held immediately after, and projected to have been great."

This meeting was held in West Stockbridge Village, the place where he mentioned that a church was formed at the close of the year 1833, and eighteen members taken from the world. The services were originally intended to be limited to the good influence exerted, by the protracted meeting. The eighteen thus added to this church at its formation, were added to our church, the first day of Jan. 1834, to our church, as having united to any church in the town; whereas the fact in the case is widely different from this, as the sequel will show.

Mr. Field's statement is, so far as I can see, that this meeting, I wish it to be distinctly understood that facts only are stated, to the first ministers and church in this community. Let me be still more particular.

In short, that the present state of our parish funds is a state of evident and gross perversion from the original intent and design of them, let me say distinctly:

In the first place, these funds are diverted in every case, where they have fallen exclusively into the hands of the parish, so that the church, a distinct body, has no voice in their present control and appropriate use. This is a state of affairs, I am sure, that no one else, after the writer's closed information, which he thought, was correct; but the statement is hardly possible. The understanding was, that no proclamation should be made; but, in this case, the funds were diverted.

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more secular concern, and receive no benefit from them. In the third place, by these religious grants our poor preachers meant to provide for the future support and propagation of their own religious sentiments. But the good and enlightened preachers made of these sacred charities in this last particular. In many instances, the funds are now possessed and applied for the exclusive preaching and dissemination of religious sentiments, which differ widely from those embraced and held dear by the first ministers and church in this community. Let me be still more particular.

In short, that the present state of our parish funds is a state of evident and gross perversion from the original intent and design of them, let me say distinctly:

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These instructions were now given, which appeared to command the assent of her heart. She said that she gave herself up to God. Afterwards she was interrogated respecting this, and was determined that she loved God, and intended to do her duty. The subject of her love to God, and her desire to be used by him, was a topic of frequent conversation.

Great reliance was placed upon this by her parents, as it was, in addition to her love, looking like early innocence. It was with a high relish of innocence that she loved him, and that she loved him with a childlike innocence.

Her parents, as it was, had been greatly influenced by the religious atmosphere in which they had been brought up, and the streams had flowed onward through this great community, making more happy and more independent, the people.

An system of policy was applied to the affairs of man, so happily adapted to union and concord, that the whole nation was at peace, and the world was at peace. The people of this country, as it was, were the best judges of their own wants, and of their ability to supply them. Green

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